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For the Western Luminary.

Seventh Annual Report of the Lexington Female Tract Society.

When comparing the operations of this Society for several years past with its present condition, and the increased and extended influence which the recent liberality of its friends has enabled it to exert: your Board have again and again asked themselves from whence has arisen that spirit of despondency, whose paralyzing influence has already entered the hearts, and weakened the efforts of some of the warmest advocates of this cause? Why this discouragement—this unworthy skepticism, in relation to the final success of the work in which we are engaged?—a work which God has blessed, and with which, as a part of that great system which is to enlighten and evangelize the world, we should feel ourselves identified. It is true, our annual subscriptions have diminished more than one half since our organization. Yet the deficiency thus occasioned in our means of effort, have been supplied, and more than supplied, from other sourses: and we need but look for a moment at the cause of this decrease to be convinced that it has arisen mainly from our own negligence. Very few have voluntarily withdrawn their contributions, unless indeed, for the purpose of employing them elsewhere. The ordinary fluctuations of society: the formation of similar associations, and the ravages of death have diminished our numbers. Have we done what we could to supply the vacancies thus occasioned? If not, we are bound to throw away our discouragements: we ought not for another moment indulge feelings of despondency. Many are looking to us for aid—our means of accomplishing the objects of the society were, during the last year greatly multiplied—upon us in some measure will depend the efficiency and permanency of our auxiliaries—our duty to our God—our obligations to our fellow men—and the best interests of this cause, all conspire to urge us to increased effort, and untiring perseverance. Will we resist the power of this appeal, or shut our eyes against the light which marks before us the path of duty?

It will be recollected that at our last anniversary, a subscription to the amount of $62 50 was taken up, with special reference to the supply of common country schools, and destitute neighbourhoods within the limits of our operations. This money was immediately expended for Tracts, and several gentlemen appointed who agreed to act as agents in their destribution From some of these gentlemen we have received reports of a highly interesting and encouraging character.

One of them states, that after having visited several counties, and distributed all the tracts given him by the society, principally in poor and thinly settled districts, there was but a *single individual* instance in which they were not received with the greatest kindness, and in which they did not appear to excite much curiosity and interest. And so great was the ignorance manifested by those to whom they were given in relation to the plans of christian effort, that they were often astonished, when informed that these tracts were furnished by an association, whose only object was to do them good, and promote the glory of God.

From another we learn that the Tracts which he destributed, were uniformly received with great thankfulness, and every manifestation of deep interest, and immediately became the subject of attention and conversation; and were talked of much in the same way, in which we would talk of a new work of taste or science, and oftentimes with far more interest. With them a book seemed to be a novelty; therefore there was nothing repelling in the humble form of a tract, and often before they were aware, its simple truths had found its way to their hearts.

One of your Agents states that he "distributed a few Tracts in a destitute and remote neighbourhood in Boon county. They were received with apparent indifference. In one instance an individual, after much hesitation, consented to receive some for himself, and to do what he could to circulate others, if the distributor would convince him that the American Tract Society, was not designed to take away the liberties of the country, and establish civil and religious despotism. Returning some weeks after to the same neighbourhood, your Agent found his Tracts literally worn out from constant use. Some of them after a circuit of several miles, had been returned to their original proprietors so much defaced as to be almost entirely useless. He adds, that it was one of the happiest moments of his life, when these poor people, who but a little while ago had looked with coldness and doubt upon this system of benevolence; gathered around him, each one anxious to obtain if it might be a single Tract; thanking him for those already given, and telling of the happiness they had enjoyed, when after the labours of the day they assembled to read these messages of gospel truth to their children and to one another; which custom it appears had already produced a decided change in the character and conduct of several individuals in the neighborhood, and had been the means of defusing religious truth and a knowledge of the great leading principles of the Gospel."

From these animating and encouraging details, we must now turn for a moment to the regular monthly distribution in this place. And hear it must be confessed the results are far less cheering. Your committee have been received as formerly—with politeness, and sometimes with kindness: but in vain do we look for that warm and glowing interest which has marked the progress of our agents. Some traces indeed of the same spirit may be found among the poor, the degraded, and the oppressed—For we do not hesitate—we know not why we should hesitate to acknowledge, that among no class of the community, have our efforts exerted a happier influence, than among our coloured population. They will sometimes talk with a degree of feeling and enthusiasm of the little books which have been handed them in the street, or left at their humble dwellings, which we would little expect from those whose spirits have been broken, and whose mental energies have been weakened and destroyed by the powerfully controlling influence of circumstances, and the almost total absence of moral and intellectual culture.

At the commencement of the year, the propriety of relinquishing the monthly destribution altogether, was proposed to your Board. They knew the difficulties, and were aware of the objections, often urged against this system. Having however, so far as they were concerned, settled the point of duty, they were not at liberty either to dread the one or yield to the other, and therefore determined, in connexion with the Young Mens' Tract Society to pursue this plan for another year. And they hoped that by selecting committees in whose prudence and piety they could confide; and adhering strictly to their principle of leaving tracts only where they were acceptable; to avoid giving offence while they might be the means of doing much good. How far this object has been effected they know not. If they should now change the plan, and sphere of their operations; it will be from the conviction that the number of tracts hitherto distributed in town, will be more useful elsewhere. A conviction founded upon facts, the result of observation and experience; and not from a desire to throw from them their individual responsibilities, or a weariness of the active personal services which this work requires. Should this change be effected a number of Tracts will still be reserved for occasional distribution in this place.

Within the past year your Board have purchaced 119,504 pages of tracts. 44,504 were delivered to subscribers—72,000 were destributed by your Agents in the country, and the remaining 3000 pages were sent to the Harrodsburg and Olympian springs. We are happy in acknowledging a donation of $3 00 from a lady, accompanied by a request that it should be forwarded to the A. T. Society and the value in tracts sent by them to Burmah. We believe that this is the first effort which has been made in our state to aid in furnishing Tracts for foreign distribution: We trust it is an example many will imitate.

From the Report of our permanent Agent, we find that our depository is still in a flourishing condition. It has continued to increase ever since its formation, and its present state marks a uniform and gradually increasing interest in this cause; for we believe that the condition of this depository furnishes a test, and the only sure test of the general feeling in relation to this system of christion effort. Individual associations may grow weary and cease to act; yet so long as we are sustained in this department of our operations: so long as we are enabled to keep on hand a constant supply of the A. T. Socities publications, and furnish the demands of our auxiliaries, we need not be discouraged, or fear the ultimate and permanent success of this enterprise.

There are 43,459 pages of tracts now in the depository, and cash to the amount of $42 54. Remittances having recently been made to New York, including an order for the monthly destribution, which can hereafter be disposed of as your Board may think proper.

We are sorry that we have not received reports from our auxiliaries, and consequently are not prepared to say any thing special in reference to their present condition. Some of them we know are still pursuing their labours with much vigour and no inconsiderable degree of success. The greater number are languishing, and others we fear have abandoned the work altogether.

It may be asked, if it was not our duty to prevent this decline in our auxiliaries, and if we were not under obligations to the Parent Society to do what we could to keep them in active and uniform operation. We acknowledge that this is true, and we are far from saying that we have done all we should have done. Yet the peculiar circumstances in which we are placed. The difficulties with which an association, based upon the same principles, though guided by different hands, would never have to contend, have met us at the very threshold, and followed us in every step of our progress in this department of duty. We had hoped that a more general interest in this cause, especially among our clergy would before this time have relieved us from these difficulties. We still hope that this interest will soon be felt, and that the superintendence of numerous auxiliaries, and the control of a large and flourishing Depository, whose local situation alone, renders it an object of immense importance to this cause in the west, will not long be left to the feeble guidence of a female Society, and that the time will come, when talents, wealth, and public influence shall consecrate a part of their servises in the promotion of an enterpise, at once so simple in its means, and so powerful and beneficial in its effects.

We pause but one moment, while we ask this Society, if in view of the facts stated by our agents, it does no become us solemnly to inquire what is our duty in regard to the regular monthly distribution! Can we conscientiously continue this distribution in a place, where all may have access to the public ministrations of God's house, while hundreds upon our very borders are destitute of these blessings. They ask our aid, and their ignorance and their poverty, resistlessly claim our sympathies. If by furnishing them with a regular and stated supply of tracts, we become the means of imparting, or strengthening a taste for reading and mental improvement, we will accomplish much; but we should never forget that this is not our chief—our ultimate object: We would make them wise unto salvation; and while we elevate their moral and intellectual character, we would lead them to the cross, and bind their hearts and hopes to the throne of the Eternal.

TREASURERS REPORT. DR.

To cash paid for Tracts for gratuitous distribution	$56 00	
To do. for subscribers	29 66	
To do. do. for occasional distribution	2 00	
		$87 66

CONTRA CR.

By balance in the Treasury	$00 92½	
Do. amount of subscription	56 00	
Do. cash received for life members	10 00	
Do. do. from Annual subscribers	48 00	$114 92½
By balance in treasury		$27 92

American Sunday-School Union.

SERVICES OF THE EIGHTH ANNIVERSARY.

The services of Eighth Anniversary of the American Sunday-School Union took place May 22, in the church on Washington Square, Philadelphia.

The President, ALEXANDER HENRY, Esq. took the chair at the hour appointed, and the services were commenced by singing the following hymn, written by Willis Gaylord Clark:

We have met, in peace, together,
In this house of God again;
Constant friends have led us hither,
Here to chant the solemn strain:
Here to breath our adoration,
While the balmy breeze of spring,
Like the Spirit of Salvation,
Comes, with gladness on its wing!

And, while nature glows with beauty,
While the fields are deck'd with flowers,
Shall our hearts forget their duty,
Shall our souls neglect their powers?
Shall not all our hopes, ascending,
Point us to a home above,
Where, in glory never-ending,
He who made us smiles in love?

There no autumn-tempests gather,
There no friends lament the dead;
And on fields that never wither
Fadeless rays of light are shed;
There, with bright immortal roses,
Angels wreath their harps of gold,
And each ransom'd soul reposes
'Midst a scene of bliss untold.

We have met and time is flying,
We shall part; and still his wing,
Sweeping o'er the dead and dying,
Will the changeful seasons bring:
Let us, while our hearts are lightest,
In our fresh and early years,
Turn to HIM whose smile is brightest,
And whose grace will calm our fears.

HE will aid us, should existence
With its sorrows sting the breast;
Gleaning in the onward distance,
Faith will mark the Land of Rest;
There, 'mid day-beams round him playing,
We our Father's face shall see,
And shall hear him, gently saying,
"Little children, come to me."

A prayer was then off'red by the Rev. Mr. CHOULES, of the Baptist church, Rhode Island.

The following hymn was sung by a choir of Sunday-school children and youth.

HYMN.—(*Baxter.*)

From the American Sunday-School Psalmody.

Praise the Lord, who reigns above,
And keeps his courts below;
Praise the holy God of love,
And all his greatness show:
Praise him for his noble deeds,
Praise him for his matchless pow'r;
Him from whom all good proceeds,
Let heav'n and earth adore.

Publish unto all around
The great Emanuel's name;
Let the trumpet's marshal sound,
Him Lord of Hosts proclaim:
Praise him every tuneful string,
All the reach of heavenly art,
All the pow'rs of music bring,
The music of the heart.

Him in whom we live and move,
Let every creature sing;
Glory to our Maker give,
And homage to our king;
Hallowed be his name beneath
As in heaven, on earth adored;
Praise the Lord in every breath,
Let all things praise the Lord.

The Annual Report of receipts and expenditures was then read by PAUL BECK, Jr. Esq. Treasurer of the Society. It appeared.

RECEIPTS,

From March 1, 1831, to March 1, 1832.

Balance in hand, March 1, 1831,	$ 290 19
From depositories, societies, and individuals, in payment for debts and for books sold,	78,998 22
Money borrowed,	4,200 00
Donations to the Valley fund,	24,244 41
" " General fund,	10,239 95
" " Missionary fund,	208 42
	118,181 19

EXPENDITURES.

Principal Items.

Salaries of officers, clerks, &c.	$6,448 78
Salaries of agents and missionaries, and the travelling expenses of the former,	10,351 19
Loans paid off,	17,000 00
Interest on mortgage, taxes, &c.	2,758 97
Paper,	13,975 51
Miscellaneous books,	5,293 97
Binding,	32,239 68
Printing,	14,271 88
Stereotyping,	4,502 75
Copperplate printing,	1,300 28
	108,143 01
Various smaller items (25) published at length in the annual report,	9,560 63
Balance in the Treasurer's hands,	477 55
	118,181 19

The Society owes $44,000, and the Board have lately authorised the borrowing of $30,000 to meet the current expenses of the business.

Extracts were then read by one of the secretaries from so much of the Annual Report as relates to the general business of the Society, embracing especially the publications and the religious influence of the schools.

It appears from the report that the lowest estimate of the number connected with Sunday-schools, who have publickly professed their faith in Christ, during the last year, is *fifteen thousand*, and that about one third of these were teachers. The whole number of this class actually reported from the origin of the Society to the first of last May, inclusive, was less than 12,000

The single State of Connecticut reports nearly twice as many, and Massachusetts four times as many professors of religion from Sunday-schools, during the last year, as were reported for the year 1826 in all the United States.

It appeared that the increase, during the year, of the number of schools in connexion with the Society was 1,943; teachers, 16,698; and scholars, 91,345; making the whole number, 9,187 schools; 80,913 teachers; and 542,520 scholars.

The following resolution was introduced by Rev. Professor SCHMUCKER, of the German Lutheran church, Pa., and being seconded by Rev. Mr. WOLFE, of the Moravian church, Philadelphia, passed:

Resolved, That the experience of the past year is eminently calculated to inspire the friends of religion and civil liberty with increasing confidence in the principles, the designs, and efficiency of the American Sunday-School Union.

The following resolution was then offered by the Rev. Mr. COOKMAN, of the Methodist church, and being seconded by Mr. JEREMIAH H. TAYLOR, of the Episcopal church, New York, passed:

Resolved, That the grace of God which has been so abundantly bestowed on our Sunday-schools, during the past year, should constrain us to new efforts in their behalf; and that our prayers, labours, and alms, should furnish far better evidence than ever before that our faith and our hope are in God.

Extracts were then read by one of the Secretaries from so much of the Annual Report as relates to the establishment of Sunday-schools in the Valley of the Mississippi, under the resolution of May, 1830.

The whole amount contributed to this object, to March 1, 1832, the close of the Society's fiscal year, is	$60,714 60
Of this sum had been expended at the same period,	40,451 43
Leaving a balance of	20,263 17

which will not meet the present engagements of the Board, under the resolution.

The leading item of expenditure has been for the services of seventy-eight missionaries and agents, $32,926 24.

Donations have been made to 799 schools, amounting to $3,917 48, and the amount of books sold and distributed in the Valley, since the resolution passed, exceeds $30,000.

Eighteen months is estimated to be the full term of time employed, and the number of schools established is 2,867; and the number visited and revived is 1,121. Less than half the schools established report 60,000 scholars.

It was stated that, in the progress of these few months, reports had been received from the Society's missionaries and agents of not less than twenty-four hundred individuals who have, in the judgment of charity, passed from death unto life; and a very large proportion of these have been from schools established under the auspices of the Society, and in pursuance of the resolution of May, 1830.

The Report entered fully into the views and plans of the Board respecting the farther prosecution of this interesting enterprise.

The following resolution was then moved by Rev. ROBERT J. BRECKENRIDGE, of Kentucky, and seconded by Rev. Mr BASCOM, of the Methodist Episcopal church, (Ky.) and passed:

Resolved, That the efforts of the Board to accomplish the resolution passed in 1830 to establish Sunday-schools throughout the Vally of the Mississippi, have thus far been crowned with signal success, and that the Society and its friends here renew their pledge to the country and to each other, to sustain the enterprise, not only until the close of the term of two years, assigned by the resolution, but until its final accomplishment.

The eighteenth hymn, of the New Sunday-school hymn-book, was then sung to "Martyn."

The following resolution was moved by Rev. Mr. LINDSEY, of the Methodist Episcopal church, New England, and being seconded, passed:

Resolved, That the measures adopted by the Board, and the principles and proceeding detailed in their annual report, receive the entire sanction, and cordial approbation of the Society, and that the Report itself be accepted and published, and distributed as widely as possible.

The movers of the several resolutions, (Messrs. SCHMUCKER, COOKMAN, BRECKEDRIDGE, and LINSEY, addressed the meeting in support of them.

The benediction was then pronounced, and the meeting was adjourned to the Society's house, for the transaction of business.

Archbishop Leighton on Frequent Prayer.

Were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence upon all our ordinary actions and holy performances, at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in as usually they are through the neglect of this. This were 'to walk with God' indeed; to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and our honour, and makes all conditions sweet. This would refresh us in the hardest labour, as they who carry the spices from Arabia are refreshed with the smell of them in their journey; and some observe that it keeps the strength, and frees them from fainting.

If you would then live to God, indeed, be not satisfied without the constant regard of him; and whosoever hath attained most of it, study yet more to 'set the Lord always before you,' as David professeth, and then you shall have that comfort that he adds, 'He shall be still at your right hand, that you shall not be moved.' Psalm xvi. 8.

Conversing with God will make us more like him. There is a secret unknown virtue for this purpose in secret prayer and meditation; were we more in the mount with God our faces would shine more with men. Let us then rescue from the world all the time we can, to resort frequently thither till such time as the soul, which is now often pulled down by the flesh, shall let that mantle fall, and come down no more, but shine there without spot, and be for ever satisfied with her Maker's image.

Man's Responsibility.

So then every one of us shall give account of himself to God —Rom. xiv. 12.

Reader, what account can you give? If tomorrow were the day, and you had only a day to prepare! What have you pursued as your chief end? What has been the great business of your life! Has God been much in your thoughts? Had you rather have God for your portion than any worldly possession? How have you treated the Scriptures? Do you often read them? Do you ever read them with earnest prayer that the Holy Spirit would aid you to understand them? Do you ever confess your sins before him? What account can you give to God at last, if you never had any thing to say to him till you were summoned into his presence?—How have you treated the glorious Gospel? Is it like cold water to a thirsty soul? Have you fled for refuge? Have you repented and believed the Gospel? Is Christ precious to you? Have you received him as a Saviour, before whom you *must appear* as a Judge? Dear reader, say, if you had this night to give an account of yourself to God, are you prepared for the solemn scene? Oh! if as yet you are in your sins, fly, fly, I beseech you to the only refuge set before you; it is a sure refuge, and to it you are now invited: in it you are assured you may find a place: delay not to seek the Holy Spirit's teaching, whereby you may feel this subject in its true light and importance, and be prepared for the awful hour when you must give an account of yourself to God.

How to make things Sectarian.

Whenever a plan to do good is started, find out to what sect its author belongs. *He*, probably, will have no sectarian views in the movement; but will rejoice to have men of all sects join with him, and do even more of the labor, and receive more of the credit, than himself or his sect can do. Let a society of such men be formed. Men of a right spirit, belonging to the same sect with the projector, will join it without hesitation, and without one sectarian thought.

To make this society sectarian, let the members of some other sect call it so, and keep aloof from it, under the pretence that it is so. However such assertions may be contradicted by facts, let them be repeated and obtruded upon the public, till some body takes notice of them. Then let some members of some sect get up a society of their own, having the same general object, and give as a reason for doing it, that the first society is sectarian. Let members of several others sects gradually follow the example and give the same reasons. Let members of various sects be urged to withdraw, on the same ground. In this way, sometimes, it may be brought to pass that the original society shall be wholly composed of men who belong to the same sect; and then that fact may be used as a conclusive proof that the society is sectarian in its origin, its objects and its whole character.

This is no idle, untried theory of ours. Its efficacy has been abundantly tested by experiments, on a large scale and on a small, for several years past. It is often very successful and would always be so, but for one difficulty. The members of the original society sometimes obstinately refuse to indulge a sectarian spirit, or to conduct business on sectarian principles, even when all but their own sect have left them. In this way, they sometimes contrive to retain the confidence of the public generally, in defiance of all efforts to deprive them of it. Such cases are very provoking, and those who wish to make every thing sectarian may set them down as hopeless. —*Vt Chron.*

Religious Scraps.

Luther has this passage in his last will and testament: "Lord God, I thank thee, for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me."

A certain Philosopher once asked a Christian, "Where is God?" The Christian answered, "Where is he *not?*"

If conscience be a thousand witnesses, the all-seeing God is as a thousand consciences.

Dr. Arrowsmith's chain on Principles.—It was well said by Sir Francis Bacon, that "Old wood is best to burn, old friends best to trust, and old books best to read." What vast value do scholars put upon an ancient manuscript.—Doubtless, the oldest of all manuscripts is "book of life," and the writing our names therein, the first-born of all God's favors. If God sets a value on the first fruits of our services, how careful should we be to magnify the first fruits of his goodness. If old charters be of so great esteem as they are in the world, what an immense estimate should we set upon the most ancient *Magna Charta* of our eternal election, having this *seal*—The Lord knoweth them that are his.

Let men be ever so great enemies to Christ, yet as soon as he sets up himself in their hearts, they will love him, own him, serve him, and suffer for him.

The greatest and truest nobility is, to be a servant of the great God. He is nobly descended, who is born from above.

Missionary Intelligence.

From the Missionary Herald.

CHINA.

Nothing is known in China, says Mr. Bridgman, which deserves the name of newspaper; nor are there any literary or scientific journals. The imperial and provincial courts have each their *circulars*, in which they publish only their own proceedings, and only so much of those as best suit themselves.

The smoking of opium is very common, and during the past year, the use of this drug, judging from the sales of it, has been more than one million of dollars per month. During the last winter the house of the governor of Canton was burnt down, half at one time and half at another; occasioned, it is said, by the members of his household smoking opium.

According to Mr. Bridgman, the Chinese may be called, with great propriety, a bookish people. They have their historical books, moral and religious, and all other kinds of books, except *Christian*. Probably in no other language on earth, are so many persons able to read the word of God, were it universally distributed, as in the Chinese. This is a subject that demands the serious consideration of all who look for the final triumph of the Redeemer's kingdom. American Christians, we trust, will bear the claims of this ancient and immense empire before the throne of heaven, and not forget, that to whom much is given, of them will much be required.

The art of printing, it is true, had been known in China for many years before it was known by Christian nations; but as is very justly observed by Mr. B., this art is doubtless, in the hands of Christians, destined to be, of all instruments, the most powerful, to break the bulwarks of idolary, and to give the light and life of Christianity to to the inhabitants of China.

More than ten thousand volumes of books of Chinese literature have been brought from China, by Professor Newman, of Germany.

CEYLON.

On the 21st of April, thirty-four persons were admitted to the church of Oodooville, of whom eighteen belong to the seminary. On the 23d, between thirty and forty members of the seminary attended a meeting, appointed for those who wish to be considered candidate for admission to the church at the next quarterly meeting. The Spirit of God has caused the gospel to take effect in the hearts of the Ceylonese, and many who have grown old in the practice and prejudices of idolatry, are beginning to come under the mild government of the Prince of Peace.

BOMBAY.

Nearly the whole of India is represented by the missionaries as now open for the propagation of Christianity, and perhaps no country ever presented a more extensive and encouraging field of enterprize. This opinion is supported in the view of the missionaries, by the state of the country, and the history of the benevolent efforts made to evangelize it. Its vast population gives it a claim on the Christian world above any other country to which missionaries can have access. And in those places where the gospel has begun to take effect, its advance has been study and powerful. American Christians have not yet begun to wake up to the mighty work of spreading the gospel among the heathen. We are living in our ceiled houses, while the city and temple of our God lies waste.—We are filling ourselves with the fat of Providence, heedless of the millions that are famishing for the crumbs that fall from our tables. O that we were wise! that the benevolence of the gospel might come over us! that we would consider the latter end of the heathen! Are there not many of the converts of our late revivals, whose bosoms glow with ardor to engage in this glorious work? Are there not some, to whom God has given largely of this world's goods, who will open wide their hearts and purses, to pour their thousands into the treasury of God? The Proprietor of this world has claims upon his children; and woe to those who defer the cancelling of those claims till the final judgment! Those who have money are called upon to give money; those who have health, and strength, and youth, are required to bestow of what they possess; and those who have an interest at the throne of mercy, are required to put up their supplications. Here is room for all, and all descriptions of laborers are alike equally needed.

SANDWICH ISLANDS.

Encouraging accounts continue to be received from this interesting mission. The missionaries daily receive inquirers into their houses, to be directed in the way of life. Not less than 200 make weekly, or more frequent visits, for this purpose, at the houses of the missionaries. Many difficulties are found in the way of instructing the people in the things of God, owing to the gross sentiments in which they have been brought up; yet the success of the missionaries is abundantly encouraging to their faith, and animating to their hopes.

CHEROKEES.

The situation of this unhappy people is such as to awaken the deepest commiseration in Christian hearts: Oppressed and persecuted by those who set a higher value on gold than on justice—by those who, feeling power, forget right—their cries go up to heaven; and we fear the day when vengeance will be poured upon us for our national crimes. God is the protector of the oppressed; and though hand join in hand, the wicked shall not go unpunished.

The natives are represented as improving in civilization and religion; the schools are in a prosperous state; and the mission family remarkably supported under their trials. The two meeting houses at Hawes, (old and new,) were burnt down on the 21st of February. The fire was communicated from the adjacent forests, where it was raging.

RETURN OF MRS. GARRETT.

Mrs. Garrett, widow of the late Mr. James Garrett, superintendent of the mission press at Bombay, left that place on her return to America, Oct. 29, in the brig Nereus, captain Endicott, and arrived at Salem on the 9th of March. Her two children accompany her.

A SUMMARY VIEW.

The following summary view of the state of the world and the progress of benevolent efforts, is worth reading and remembering. It is an extract from the report of the Virginia Baptist Missionary Society, and published in the Religious Herald.

Out of 860,000,000 of immortal beings who inhabit the earth, only 228,000,000 are nominally Christians. Of the remainder, 4,000,000 are Jews, 100,000,000 are Mohamedans, and 470,000,000 are Pagans! To enlighten these, there are about seven hundred missionaries. Of this number, 53 are on the islands in the Pacific ocean, in a population of about twenty millions. Under their labors, about 2654 have professed to be Christians. There are also 53,000 scholars under instruction. In Africa, in a population of 90,000,000, there are 91 missionaries, 2,603 church members, and 7,316 scholars. In Asia there is supposed to be a population of three hundred and ninety millions, one hundred and sixty-two missionaries, three thousand communicants, and forty thousand scholars in schools. There are in South America, with sixteen millions of population, but two missionaries from Protestant churches. In the West Indies, there are 140 missionaries, and 55,000 professors of religion. In North America, in a population of four hundred thousand Indians, there are two hundred missionaries, and seven thousand one hundred and twenty-four who make a public profession of religion. There are thought to be about two thousand domestic missionaries. About 9,000,000 copies of the scriptures have been circulated, 160 languages. Not less than 150,000,000 of tracts. There are in all forty-five missionary establishments. To support these plans for doing good, there are expended annually about two millions one hundred and forty thousand three hundred and seventy dollars.

BRIGHT PROSPECTS IN INDIA.

We have received from our friend, Rev. Wm. Pearce, a missionary at Calcutta, the following interesting intelligence, dated January 14, 1832.

After requesting us to procure two presses, in addition to one sent out in July last, he says,—"Our tracts are so much in demand that I doubt not, by degrees, we shall need still farther to enlarge our means of multiplying them, and the thirst for the acquisition of English among the natives, in the city in particular, is so intense that we are also continually increasing the number of each edition. We have, however, ordered a new press from England, and what with that and our supply from you in addition to our present stock, we shall, for the present, be liberally supplied.

"I have but lately returned from a missionary excursion of about a fortnight. You will be gratified to hear, that during our trip, my associate and myself had the pleasure of receiving eight heathen converts into the church of Christ; and our Pædo-Baptist brethren have lately had an accession of twice that number.—Oh! for some of your American revivals here!"—*S. S. Journal.*

From the Missionary Register.

Inland Seas.

WESLEYAN MISSIONARY SOCIETY.

Malta.—John Keeling—congregations continue good, a few pious persons strengthen the Missionary's hands—scholars: 70 have been collected in a day school, about an equal number of boys and girls, most of whom have lost one parent, chiefly a father.

ALEXANDRIA.

James Bartholomew—A place of worship, prepared at the expense of the British residents, was opened on the 9th of January, 1830.—The Arab school has about 40 boys—In allusion to the new place of worship, Mr. Bartholomew says, "Alexandria, which for so many ages had been destitute of the pure worship of God, and which exhibits the sad effects of so protracted a privation, is now blessed with this priviledge. Alexandria is a most abandoned place. The people have been caused to forget the Sabbath; and, as a necessary consequence, they have forgotten God. The land is cursed for the wickedness of the inhabitants; the cry of oppression is everywhere heard; and the scourge of the Almighty is frequently felt and constantly apprehended. The Plague was at Latakia when several hundred pilgrims arrived from that place at Alexandria; and as there is no quarantine at Alexandria, they were permitted to land immediately: they were on their route to Mecca: in this way, also, Mohammedanism spreads desolation and death."

ZANTE.

Walter Oke Croggen—"Mr. Croggen," the committee say, "has been unwearied in the zealous and successful prosecution of his work, so far as he was permitted to engage in it; but he has had opposition from his own countrymen, rather than from the Greeks. The Morea has already received from Zante some of the youths trained to Christian knowledge by Mr. Croggen, they fill the responsible situation of teachers."

BAGDAD.

At the end of March, nearly 80 scholars were under daily instruction by five competent teachers, when the appearance of the plague led to the suspension of the school: at the end of May, Mr. Groves writes, that more than half of the children were dead, with the whole of the teachers, and his beloved wife. His faith was, however, graciously sustained; and he was enabled to yield himself with joy to the will of his Heavenly Father. Four other labourers had reached Aleppo, at the end of May, on their way to join Mr. Groves at Bagdad.

Siberia.

The London Missionary Society has two stations in this inhospitable region; one at *Selenginsk*, 160 miles S. E. of Irkutsk, in the centre of the Buriats, east of Lake Baikal; and the other at *Khodon*, 190 miles N. E. of Selenginsk.

"Amidst much discouragement," the directors report, "the brethren, in this region of benighted Heathen, still continue their endeavours to disseminate the knowledge of the true God and Jesus Christ whom he hath sent; and, in circumstances of peculiar trial, have often beheld the hand of God manifested for their protection." Both the Missionaries have promising youths under their care.

China.

London Missionary Society.—Canton.—Robert Morrison, D. D.; Leangafa, Nat. As.—A Chinese, Kewhagang, was baptized at Macao, in the beginning of 1830: he is to assist in the distribution of tracts. Dr. Morrison speaks of Leangafa as "dead to this world and living unto Christ—occupied in studying the Scriptures—writing and printing Tracts—and visiting from house to house, testifying to his countrymen the gospel of salvation;" in company of Agong, another Chinese convert, be itinerated about 250 miles in the interior, for the purpose of instructing their countrymen in the knowledge of Christ, and distributing religious Tracts among them, written and printed by them with that view.

Religious Tract Society.—Leangafa having requested the Society's assistance in preparing Tracts, the Committee authorised him to print 18,000 at their expense: in consequence, 7000 Tracts, chiefly by Leangafa and Dr. Morrison, were printed and circulated in the interior. In exposing in these Tracts the vain superstitions which delude the minds of the Chinese, Leangafa has done it in a manner, Dr. Morrison says, "which no European now living, with whom I am acquainted, could equal."

PROSPECTS OF CHINA.

Around the millions who occupy this wide region of spiritual death, jealousy and power have raised against the Christian Missionary a barrier more impregnable, to mere human assault, than the massy wall that defends its frontier. Stationed at the only point on which a nation, unequalled in the rigour and exclusiveness of its policy, allows Christendom to come in contact with China, and near the entrace of that avenue through which the commerce of Europe and America penetrates the interior of the empire, Dr. Morrison still pursues his unostentations but important work; presenting to its inhabitants, as opportunities occur, another and more valuable merchandize—*the pearl of great price*—the Gospel of Salvation, *more precious than gold, yea, than much fine gold.* And though his spirit be constantly stirred within him, on beholding the nation wholly given to idolatry, and his soul at times depressed by the obstructions which ignorance and atheism, the fear of man, the love of the present world, and prejudice, arising from the natives confounding the religion of the New Testament with that system of corrupted Christianity which Romanism has presented, he is nevertheless cheered by the success that has attended his labours.—(*Directors of the London Missionary Society.*)

The Burmah Mission.

Letter from Mr. C. Bennett, now printer in Burmah.

Calcutta, Jan. 3d, 1832.—I am here to superintend the casting a new font of Burmah types, as we have never yet been able to get them so perfected as to dare to commence an adition of the New Testament. I hope to put an entire edition to press, as soon as I return, and provided another printing press soon arrives. I hope it will be out before this present year terminates. The demand for tracts has been, and still is so great that one press is needed to keep a supply. What little there has been done the past six months, you will probably have through the medium of the Baptist Magazine. There have been 140 baptised in Maulmein since I arrived, including 36 Karens, from the north of us. Of this number nearly one half are soldiers in the army, the remainder are comers out from among the heathen, and who, we trust have left the unfruitful works of darkness, and beheld the light of life.

I have written to the American Sunday School Union for a complete set of *every thing* they have published for Sabbath Schools, &c. That Sabbath Schools are yet to be established in Burmah, and to do much good, I dare not doubt.

GENERAL ASSEMBLY.

Monday morning, 21st May, 1832.

After prayer, and reading the minutes of Saturday, the Committee of Bills and Overtures presented several papers, numbered from 1 to 11, which, without being read, were ordered to be placed on the Docket.

The hearing of the Report of the Board of Missions, was made the order of the day, for to-morrow, at 11 o'clock A. M.

The annual report of the Board of Trustees of the Theological Seminary at Princeton, was read. The Assembly of last year, having referred to that Board the claim of the Associate Reformed Synod of N. Y., to the Library and funds, which some years ago, had been transferred to the Assembly by the late General Synod of the Associate Reformed Church, the Board stated, in their report, that they had referred that claim to a select committee. The report of that committee was read. From this report, it appeared, that it was the opinion of those to whom the claim alluded to, had been referred by the Board of Trustees of the Seminary, that the Associate Reformed Synod of New-York, not being a proper representative of that part of the Associate Reformed Church, which remained in a separate state after the union of the late Associate Reformed Synod with the General Assembly, could have no proper claim, either in law or equity, to the library and funds referred to. Whether the remaining part of that church had any legal or or equitable claim to the library and funds referred to, on the supposition that they had or could have, any legal representative in another General Synod, was a question which the committee did not undertake to determine; as the only question referred by the last Assembly to the Trustees of the Seminary, and by the Trustees to the Committee, was, whether the Associate Reformed Synod of New York had any claim to the property in question. A motion was made by Dr. M'Elroy to refer this report to a select committee; and after some discussion, this motion prevailed. The committee are Messrs. J. Platt, Jessup, Lumpkin, Banks and Breckinridge.

It being the order of the day to receive the reports from the several Presbyteries, on the state of religion, a motion was made to dispense with the reading of these reports, and to put them into the hands of the committee which had been appointed to condense them. This motion, after some discussion, was carried.

Reports on the state of religion from the General Association of Connecticut, of Massachusetts, and of New Hampshire, from the General Convention of Vermont, and from the General Conference of Maine, and a letter to the General Assembly, from the General Synod of Ulster, in Ireland, were read.

The Rev. Dr. Codman prefaced the report from the General Association of Massachusetts, by observing that the members of that Association had adopted, as the basis of their agreement in doctrinal faith, the Westminster Assembly's Shorter Catechism.—From the report of that Association, as read, it appears, that the several churches embraced within their limits, consist of 40,000 communicants;—that, within that district of country, 4,000 persons have, during the past year, pledged themselves to total abstinence from the use of ardent spirits; and that, in Amherst College, there are more than 100 pious students.

From the report of the General Conference of Maine it appears, that, within the limits of that body, 2,500 souls are believed to have, during the past year experienced a renovating change, and passed, from death unto life.

The letter from the General Synod of Ulster was very interesting. It contained an encouraging account of the state of religion within the bounds of that Synod. The number of ministers embraced in that body is 216, and the number of their churches 212. They state, that they have renewed a practice, which had formerly prevailed among them, but which had, in the days of their declension, been laid aside; viz. that of addressing Annual Pastoral letters to their people; also the practice of recommending to them, the setting apart of solemn days of fasting and prayer. A committee, consisting of the Rev. Drs. Beman, Perrine, and Cox, were appointed to prepare an answer to this letter.

The committee appointed to make arrangements for the religious exercises of Wednesday next, made a report, which was adopted. In this report, it was recommended, that fasting be connected with the devotional exercises contemplated. A motion was made, to strike out that part of the report which prescribed exercises for the afternoon. After considerable discussion, this motion was negatived.

A motion was made, to appoint a committee to arrange the several articles of the Docket, in the order of their importance. This motion was also negatived.

The sum of $5,300 was appropriated to the payment of the salaries of the Professors, in the Theological Seminary at Princeton.

The Report of the Board of Directors of the Theological Seminary at Princeton, was read. From this report, it appears, that the present number of students in that Seminary is 126; that the highest number of students in that institution, during the past year has been 133;—that donations have been received, during the past year, for the support of indigent students, to the amount of 250 dollars 75 cents;—that something like from 200 to 250 volumes have, during the past year, been added in the way of donations, to the library of the Seminary; and that books have been purchased, for that library, to the amount of $150. The report was referred to a select committee, consisting of the Rev. Henry R. Wilson, the Rev. Wm. M'Pheeters, D. D. and the Rev. R. Stewart.

Nominations were made, to fill up vacancies in the Board of Directors of the Theological Seminary at Princeton.

The hearing of the Report of the Board of Directors of the Western Theological Seminary, was made the order of the day, for to-morrow morning.

Several papers were presented by the Moderator, which were, by a vote of the Assembly, referred to the committee of Bills and Overtures.

A communication from the Rev. E. W. Gilbert was received, which was laid on the table.

Reports from the delegates appointed, last year, to attend several of the Eastern Associations in correspondence with the Assembly, were read.

The unfinished business of Saturday; viz. the consideration of the complaint of certain members of the Presbytery of Philadelphia, against the Synod of Philadelphia, for refusing to divide that Presbytery, was resumed.

The Rev. Mr. Musgrave of Baltimore spoke in defence of the Synod.

After which the Assembly adjourned till half past 3 o'clock, P. M. Closed with prayer.

Half past 3 o'clock, P. M.

The Assembly proceeded with the unfinished business. Dr. Martin spoke in defence of the Synod.

Mr. M'Calla rose, and although labouring under a hoarseness, from cold, he spoke for upwards of two hours and a half, in defence of the Synod.

The Assembly then adjourned till Tuesday morning, at 9 o'clock.

Tuesday, 9 o'clock, A. M.

Assembly met, and agreed to postpone the order of the day, in order to proceed with the unfinished business of yesterday.

A motion was made to read the complaint of the minority of the Synod of Philadelphia, which was negatived.

Dr. Green appeared in behalf of the Synod.

The Synod having been heard in defence, the Moderator, on the point of order, expressed it as his opinion that the complainants may be heard in reply.

Dr. Ely replied to Dr. Green.

He was followed by Dr. M'Auley, on the same side.

The complainants having finished their reply, the Moderator asked if the Assembly would take up the order of the day, when it was moved and carried, that the order of the day be postponed, until the business now before the house be finished.

Some conversation ensued upon the propriety and right of the Synod to a rejoinder to the reply of the complainants; and it was determined by a vote that after the complainants have replied, the Synod may rejoin.

Dr. Green then rose in reply to Dr. Ely. He contended that none of the cases referred to by Dr. Ely, as authority for the direct interposition of the General Assembly in the present case, were in point. He answered the statement of Dr. M'Auley relative to the pastoral prayer meeting—that it had been of long standing—had at first been rotary, but for a number of years had been stationary, and held weekly in his study—that the other prayer-meeting, had been formed long afterwards—consequently, whatever amount of blame was due to the formation of separate prayer-meetings, belonged not to him or his brethren who acted with him, but to the complainants themselves.

Dr. M'Auley explained, from which it appeared that he had never *received* a formal invitation to attend the prayer-meeting at Dr. Green's, although an invitation had been *sent* to him.

Mr. Patterson rose to explain, from which it appeared, that partly from having his feelings hurt at one of the meetings, at which, as he expressed it, one of the brethren prayed, another *prayed it all back again*, and partly owing to feeble health, he had first opened a separate prayer meeting at his study.

Mr. M'Calla rose and recapitulated the evidence from the preceding speeches—and met the allegations of Dr. M'Auley. Before he had finished, the Assembly had a recess till 4 o'clock P. M.

4 o'clock P. M.

The Assembly proceeded to the order of the day, the election of Directors for the Theological Seminary at Princeton. The votes were committed to a committee.

A request from the Primitive Methodists, signed by Messrs. Nash, Ballantyne and Walsh, was read desiring the Assembly to supply their pulpit next Sabbath. The Moderator stated that there was no need for taking any order on the subject, as any members of the house to whom they might make application, would, no doubt, readily comply with their request.

The Assembly then proceeded with the unfinished business. Mr. M'Calla resumed.

A motion was then made and carried, that the parties have been fully heard. The Synod of Philadelphia was then declared to be out of the house.

A motion was made, that the rule of the constitution respecting the withdrawing of the parties, be literally observed, which was lost.

It was then moved, that the parties be required to withdraw from the house: this motion also was lost.

Mr. Wisner then offered a motion, substantially as follows:

That the parties have been heard in relation to the subject of complaint; and whereas the Synod of Philadelphia has failed to comply with the recommendation of the last General Assembly to divide the Presbytery of Philapelphia, therefore,

Resolved, That the Presbytery of Philadelphia be divided, according to the petition of the complainants—That the Rev. Drs. Ely and Skinner, and the Rev. Messrs. Barnes, Eustace, Scott, Dashiell, John Smith, Bacon, Patterson, Chandler, Judson, Grant, and Bertron, constitute the second Presbytery of Philadelphia; and that the churches under the care of this Presbytery be the first, third, eleventh and twelfth churches of the city of Philadelphia, with the first church in Southwark, the churches of Ashton and Rockland, the first church, Northern Liberties, the first church, Kensington, and the second African church, Philadelphia.—That they hold their first meeting in the fifth Presbyterian Church on ——— day of ——— next, &c.

After some conversation, this motion was withdrawn for the present. The minute containing the decision of the Synod complained of, was read—and an opportunity was given to members to express their opinions, as their names were called from the roll.

Judge Platt expressed his regard for Dr. Green; but hoped the Doctor was mistaken, when he said that the evil was spread to other Synods and Presbyteries. Nothing of it was known in the region of country to which he belonged. He spoke strongly in disapprobation of the language which had been used on both sides; although he could make allowance for it, in the present state of feeling, of the influence of which they were not conscious.

Dr. Nott said that a considerable time had elapsed since he had been in this place—that, then the Presbytery of Philadelphia was in peace. He was pained to witness the change. There seemed to be an impression, that this question, which way soever it might be decided, would rend the church. He thought the impression wholly erroneous. From what he had seen, since he came here, he judged it necessary for the peace of the church, and the honour of Christ, that the Presbytery should be divided. While it continued in its present state, it extended an injurious influence throughout the whole church.

Dr. Beman thought the case was fairly before the Assembly. It was to all intents and purposes, the same application which had been before the Synod. He considered that the Assembly had a right to divide the Presbytery. The case had virtually come up through Synod, as it had come by complaint of the minority against the doings of Synod. The Synod should be enjoined to divide the Presbytery. It should be done in the kindest manner, so as to secure the division—but *it should be done.* He then referred to the jurisdiction of Assembly in reversing the judgment of the inferior courts. in the case of suspended members; arguing analogically, the power of the General Assembly in the case before them.—He looked at the word "district" in the Form of Government chap. x § 2. It was perhaps not taken in the secondary and less strict sense by the framers of the constitution—but as the members of churches in cities are not circumscribed by territorial limits; so also Presbyteries are not necessarily so limited.—These brethren do not agree—some shades of difference in their opinions are supposed to exist—the more they are crowded together, they will quarrel the more;—separate them, and send them about the Lord's business, and they will in due time, be brought to sympathize.

Wednesday morning, 10 o'clock.

The Assembly met and spent the morning in reading the Scriptures, exhortation, praise and prayer.

3 o'clock, P. M.

Assembly met, and the Committee on the reference from the Synod of Philadelphia, on the examination, by Presbytery, of applicants for admission into their body together with the complaint of the minority against the doings of Synod, in this matter, reported; and the report was accepted and placed on the docket.

The Assembly then took up the unfinished business. The clerk proceeded with the roll.

Dr. Spring of N. York was of the same opinion, as he had been last year, when he had expressed it in the report of a large committee. He did not approve of the petition of the complainants in every respect; but he considered the granting of their petition as a necessary compromise, for preserving the peace of the churches. He then read from the minutes of last Assembly, an extract from the report, to which he had referred, recommending a division of the Presbytery, which was the only cure for existing evils, which that committee could think of. They had, at that time, pledged themselves to one another, that they would vote for it—and he considered himself as bound in honour, to vote for the same measure now. It was supposed that in that committee, the several parties in the Presbytery and Synod, had at that time been consulted, and he had been under the impression that they consented to the arrangement. For this reason, the Synod had been enjoined to divide the Presbytery, expecting that it would be done as a matter of course, in compliance with the recommendation of the General Assembly. He called upon the brethren in that Synod, to alter their course, as they would avoid weakening the hands of friends, who loved them and the institutions of the church.

Dr. M'Elroy, of N. York, observed that there were two points, requiring the attention of the Assembly—the complaints and the petition. He was of opinion that the complaint should be dismissed as irregular. As to the petition, granting that the power to erect presbyteries was in the General Assembly, it could only be exercised through a constitutional channel. The General Assembly should enjoin the Synod of Philadelphia to divide the Presbytery by a geographical line, running along Market Street; and that ministers on each side of the line, should have liberty to connect themselves with either Presbytery as they may see fit—that this division should be effected by the Synod within 60 days, and if the Synod should neglect this, that the complainants should be at liberty to constitute themselves into a Presbytery.

Dr. Cox, of New York, did not agree with Dr. M'Elroy, that the Synod should be blamed. He revered and esteemed every member of that Synod, except one.—He did not believe that there was error in this embryo Presbytery—asserted the difference between the facts and philosophy of religion—that there is no real difference among brethren, in regard to the fundamentals of religious truth—and that God had put the seal of his approbation on the multiplication of centres of jurisdiction.

Dr. Alexander, of Princeton, was in favour of dividing the Presbytery, but reserved the expression of his opinion as to the mode. The General Assembly ought not to exercise the power, which they were requested to exercise' at present, except in a case of necessity. It would establish a bad precedent; as there was no instance of such a thing being granted on the petition of a minority.

Judge Bayard, of Princeton, then rose; but owing to the darkness of the evening we could not take notes of his very sensible and pertinent remarks.—He proved, to our mind, most clearly and satisfactorily, that the General Assembly has not the constitutional power of dividing Presbyteries, except *mediately*, through Synods. He rightly observed that there was a tendency in individuals, and in all bodies, to usurp more power than justly belonged to them—that a check to this propensity was provided in every good system of government—and that this check was found in the limitation of jurisdiction in specified cases. He was of opinion that the Assembly could do no more than require Synod to take order on the subject.

The Assembly adjourned till to-morrow morning, at half past 8 o'clock.—*Presbyterian.*

Thursday Morning, May 24, 1832.

Gen. Robert B. M'Affee, a ruling elder from the Presbytery of Transylvania, Kentucky, and Rev. John Ludlow, D. D., and Mr. Samuel Kuen, elder, from the Reformed Dutch Church, appeared in the Assembly and took their seats.

The Directors of the Western Theological Seminary presented their annual report, which was committed to Rev. Mr. Culbertson, Rev. George Potts, and Mr. D. Mitchell. This report is to be printed in the Appendix to the Minutes of the Assembly.—Nominations were made to fill the vacancies in the Board of this Seminary.

The Union Theological Seminary reported; and their report was approved and directed to be published in the Appendix to the Minutes of the Assembly.

The Board of Education made their annual report, which was accepted and committed to Dr. M'Elroy, Mr. A. W. M'Farland, Mr. Leach, Mr. M'Kee, and Mr. Irwin.

The Board of Missions made their annual report, which was accepted, and committed to Dr. Blythe, Mr. J. N. C. Grier, Mr. Baird, Dr. Williams, and Mr. Bayard.

The Assembly proceeded to hear opinions in the order of the roll, on the subject of the division of the Presbytery of Philadelphia. At half after one, the Assembly adjourned until half after three this afternoon.

Afternoon, May 24.

The Stated Clerk distributed to the members the 22d Annual Report of the American Board of Commissioners for Foreign Missions.

It was resolved to hear a statement from the Treasurer of the widow's fund, on the advantages of participating in the same, to-morrow afternoon.

The Assembly resumed the calling of the roll for opinions on the division of the Presbytery of Philadelphia. At half after seven o'clock the Assembly adjourned to meet at half after eight o'clock to-morrow morning.

Friday Morning, May 25, 1832.

The Assembly having opened with prayer, resumed the consideration of the complaint against the Synod of Philadelphia for not dividing the Presbytery of Philadelphia.

The subject of the complaint and petition having been under consideration until half past one o'clock, the Assembly adjourned, to meet at half past three o'clock, P. M.

Friday Afternoon, May 25, 1832.

The Assembly having met, on the report of a Committee, approved the report of the Board of Missions, and ordered the same to be published under the direction of the Board.

Messrs. Kirkpatrick, Barnes, Coulter, Weed, Adair, M'Nair, and Morris, were appointed a committee to nominate a Board of Missions for the present year. The consideration of the complaint against the Synod of Philadelphia was resumed. The last speakers on the roll were the Rev. Dr. John Codman, and the Rev. Thomas A. Merrill, of Vermont. They were heard with great respect and pleasure.

The calling of the roll having been finished, Dr. Richards moved that, without censuring the Synod of Philadelphia, the complaint should be sustained, and the prayer of the complainants be granted. After some little discussion of this resolution, a division was called for by the Rev. Thomas D. Baird. Dr. Nott, in this stage of the business, begged permission as a special favour, granted out of order, to read a number of resolutions which he proposed as the final judgment in this case. After considerable conversation on these, the Assembly returned to the consideration of the motion of Dr. Richards. The yeas and nays being called, there were for sustaining the complaint 166 yeas, in opposition to it 87 nays, agreeably to the report of the Clerk.

Mr. R. J. Breckinridge, in this stage of the business, arresting the vote on the second member of the resolution, moved that the Synod of Philadelphia should be permitted to vote on the remaining clause, viz. on the granting of the petition. His motion was seconded, and after argument from him was rejected; very few persons voting in its favour.

The Clerk began to call the roll for the *yeas* and *nays* on the second member of the resolution, when the Assembly adjourned until half after eight o'clock to-morrow morning.

Saturday Morning, May 26.

Mr. Richard Townley, an elder from the Presbytery of Elizabethtown, was reported, and took his seat as a member.

The Report of the Western Theological Seminary was approved, and $5,000 appropriated for the salary of Professors, and other purposes of the institution, for the present year.

The following persons were elected Directors for three years, viz.

Ministers—John Anderson, D. D., William Jeffery, C. C. Beatty, Allan D. Campbell, Robert Johnson, Samuel M'Ferran, John Moore.

Elders—Samuel Thomson, Geo. Plummer, Benj. Williams.

The second part of the resolution, namely, that the prayer of the petition for a second Presbytery should be granted, was carried by 163 yeas to 87 nays.

The Rev. Mr. Gallaher then moved the following minute, viz. "Resolved, that the Second Presbytery of Philadelphia, hereby erected, shall consist of the Rev. Messrs. E. S. Ely, D. D., Thomas McAuley, D. D., James Patterson, Thomas H. Skinner, D. D. Albert Barnes, John L. Grant, A. H. Dashiell, John W. Scott, Thomas Eustace, George Chandler, William Bacon, Albert Judson, Samuel R. Berton, and John Smith, with one ruling elder from each of the following churches, viz. the First, Third, Fifth, Tenth Eleventh, and Twelfth Churches in Philadelphia; the First Church in the Northern Liberties; the First Church in Southwark; the Churches of Ashton and Rockland; the Church in Kensington; the Church in Reading; the First African Church in Reading; and the Second African Church in Philadelphia; which Churches are hereby declared to be under the watch and care of said Second Presbytery; [but if the Sessions of any of the aforementioned Churches shall prefer remaining in their present connexion with the existing Presbytery of Philadelphia, they shall not in that case be attached contrary to their wishes to the new Presbytery.] And that said Presbytery is hereby directed to meet in the Fifth Presbyterian Church in this city, on the Wednesday immediately following the rising of this Assembly, at 10 o'clock, A. M. then and there to be constituted with prayer by the oldest minister present; who shall preside until a new moderator is chosen.

Resolved, that said second Presbytery of Philadelphia is hereby declared to belong to the Synod of Philadelphia, and is attached to the same as an integral part thereof."

Mr. R. J. Breckinridge moved the amendment which is above inserted in brackets, and which was carried with scarcely any division. The roll being called, the yeas in favour of Mr. Gallaher's minute as amended were 159; and the nays against it 83. Before this question was taken, the Moderator read the following, viz.

"For reasons which the petitioner stands prepared to state and justify, he requests that the Assembly would add the Eighth Presbyterian Church to the Presbytery in which the name of Dr. Ely is found.

Yours, W. L McCalla."

No other notice was taken of this request.

After a short recess, the Assembly took up the Reference and Complaint from the Synod of Philadelphia, on the subject of examining the ministers and licentiates coming from any other Presbytery, or corresponding ecclesiastical body. The Reference and Complaint were read, and then the report of the select committee on the same was taken up and made the order of the day for Monday morning.

Overture No. 1. on the subject of foreign missions was taken up, and referred to Messrs. Hill, Blythe, Alexander, Beman, J. P. Cunningham, W. Brown, Banks, McFerran, and McCready.

Overture, No. II. on correspondence with foreign bodies was taken up, and committed to Messrs. Taylor, J. Breckinridge, Hervey, G. Potts, and Cooley.

Overture, No. III. on reducing the ratio of representation to the General Assembly was taken up, and referred to Messrs. Green, Gildersleeve, J. Smith, Perrine, Cox, Allen, of Ohio, McAffee, Bayard, and L. Weed.

Overture, No. IV. on dividing ecclesiastical bodies on their applications now before the Assembly, was taken up and committed to Messrs. F. McFarland, Peters, and Gallaher.

Overture, No. V. on subscription to the Confession of Faith, was taken up and committed to Messrs. R. Johnston, Bogue, Phillips, Wharey, Lapsley, Hodge, and McPheeters.

Overture, No. VI. on a request from the Presbytery of Delaware for advice in a certain case, was referred back again to the Presbytery, for a more particular statement of the case; and that they may refer it, in the first place, to the Synod for advice.

Rev. E. W. Gilbert, having obtained leave, withdrew his application to be attached to the second Presbytery of Philadelphia.

Mr. R. J. Breckinridge moved to cite the Synod of the Western Reserve, to appear before the next General Assembly, and answer to certain charges brought against said Synod by common fame. The motion having been seconded, was entered on the docket for future consideration.

Monday Morning, May 28. 1832.

The Committee of Bills reported overtures, Nos. XII., XIII., XIV., and XV., which were put upon the docket.

Overture No. VII. on changing the form of Synodical Reports, was taken up, and referred to Messrs. Cooley, F. M'Farland, and C. N. Ransom.

Overture No. VIII. which asks advice respecting the jurisdiction of a church, was referred to Messrs. Jeffery, Leach, and Dickinson.

Overture, No. IX. from the Presbytery of Otsego, asking advice, was committed to Messrs. E. H. Adams, Douglass, and Spinning.

Overture X. a reference from the Presbytery of Philadelphia, on various questions respecting the Constitution and order of the Presbyterian church, was taken up, and committed to Dr. Spring, Mr. Cameron, Dr. Cummins, Mr. H. R. Wilson, and Mr. J. M. Martin.

Overture, No. XI. that the 31st of Dec. 1832, be recommended as a season of prayer for the conversion of the world to God, was taken up, and committed to Messrs. Peters, Kanouse and Codman.

Overture, No. XII. on several points of doctrine and order from the Presbytery of Richland, was taken up and referred to the committee appointed on overture No. X.

Overture, No. XIII. on publishing a new edition of the book of discipline, in a separate volume from the book called the Constitution, was taken up and laid on the table.

Overture, XIV. on the subject of the validity of Catholic Baptism, was taken up and ordered to be considered, when the report of the committee of last year, on this subject, written by Dr. Samuel Miller shall be considered.

Overture, No. XV. on ordination by a deposed minister, or by laymen, was committed after some discussion to Dr. Alexander, Dr. Green, and Mr. Davies.

John R. Kane, Esq. Treasurer of the Corporation for the relief of aged clergymen, and the widows and children of deceased clergymen, of the Presbyterian church, made a statement on the subject of that important charity, for the information of the Assembly. —*Philadelphian.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 13, 1832.

Notice.

Subscribers to this paper in Versailles, and the neighborhood, are requested to pay their subscriptions to Mr. Samuel M. Wingfield.

Fayette County Temperance Society.

The annual meeting of this Society will be held in the Baptist meeting-house in this City on Friday evening next, at early candle light. The members of the Society, and all who feel interested, are requested to attend this meeting. The Annual Report will be presented, officers for the ensuing year elected, and any other business, that may be presented, attended to.

Temperance Anniversary in Philadelphia.—The 5th Anniversary of the "Pennsylvania Society for discouraging the use of ardent spirits," was held in the City of Philadelphia, on Tuesday evening the 22d of May. After the reading of the Report, a number of spirited resolutions were adopted, embodying the following sentiments,—viz. "that the influence of temperance is essential to the restraint and suppression of crime; and on that account demands the support of all who regard the true interests of the country:"—"that the principles advocated by our temperance societies are of vital importance to the liberties of this country; that nation, among whom drunkenness abounds can never be a free and happy people:"—"that the temperance cause is the cause of mankind, whether considered in a religious, moral, medical, or political point of view:"—"that the distillation and vending of ardent spirits, for any other than a medical purpose, is unbecoming a moral and religious people."—The meeting was addressed by the Mayor of the City of Philadelphia, Robert J. Breckinridge, of Kentucky, Rev. Dr. Fisk, of the Wesleyan Seminary, Dr. Harris, of the United States Navy, Rev. Dr. Cox, of New-York, and Charles J. Ingersol, Esq. of Philadelphia.

The General Assembly.

This judicatory of the Presbyterian Church terminated its sessions on Saturday the 2d inst. Two of its members passed through this place a few days since, from whom we learn, that after the subject of the division of the Philadelphia Presbytery was disposed of, there was a great degree of harmony and good feeling in the body, till the close of the session. In our paper of to-day, we have extracted from the Presbyterian and Philadelphian, a summary of the proceedings of the Assembly, up to Monday, the 28th May.

From the New-York Evangelist we learn:—that the reference from the Synod of Philadelphia, in relation to the right of ministers and licentiates coming from other *bodies*, or sister Presbyteries, to be examined, was taken up, and instead of calling forth an angry debate, was by universal consent committed to Dr. Green, M'Pheters and Spring—and Messrs. Baird and Beman, to prepare a proposition to be sent down to the Presbyteries, for them to express their views of the subject. The question respecting the validity of Baptism by a Popish priest, was referred to Dr. Cox and Messrs. Beman and Breckinridge, to prepare a report which shall go before the public and the next General Assembly.—The old Board of Missions was again re-appointed, without debate. A resolution was passed, declaring it inexpedient to propose any change in the Assembly mode of conducting Missions, and that the prosperity of the church materially depends on the active aid which shall be afforded to missionary operations. Thus leaving the whole question between the Board and the Home Missionary Society untouched.

In our next we shall conclude a summary account of the proceedings of the Assembly to its adjournment.

Van Doren's Collegiate Institute for Young Ladies.—The Rev. Mr. Van Doren and Lady, who have for some time past been expected to associate themselves with the Principal and Teachers of the Collegiate Institute, arrived in this City a few days since; to whose parental care, we presume, parents may with perfect confidence commit their daughters. Their age and experience in the Education of Young Ladies give them a claim to public confidence.

For particulars, respecting the plan of instruction, &c. in this Institution, see advertisement on the last page of this paper.

The Imprisoned Missionaries.

Extract of a letter to the Editor of the Western Luminary, dated

Milledgeville, Georgia, May 21, 1832.

Mr. T. T. Skillman,

My dear Friend—Having some business connected with my profession in this state, and passing through this place, I took occasion to employ a day in examining the structure, improvements, &c. of the town. Among other places I visited the Penitentiary, where I had an opportunity of seeing those pious Missionaries, now under confinement for four years, for residing among the Indians. They were both at work at the same bench, making cabinet furniture, dressed in every particular as the other convicts, with the brand of disgrace and ignominy on their garments, and thrown among the condemned, (indiscriminately) for murder, robbery, arson, &c. Mr. Butler appears to be a man of about 36 years of age, with a down look, dark eyes and hair, and of a sallow complexion: care and thought seems to have given him a melancholy countenance, and his action is, as one pained with his situation, but quietly (if not patiently) submitting to his hard and unjust fate. The Rev. S. A. Worcester is a tall thin gentleman, about 5 feet 11 inches high, of a very light rudy complexion, and is about 27 years of age, but does not look to be more than 25; his features are of the finest mould, and his countenance the express image of amiability; his deportment, as one bending with holy resignation to his cruel punishment, and devoting his energies to be useful in the employment assigned him in the Penitentiary: he is said to be a highly gifted and educated young man, and certainly is as fine a looking one as you would find among a thousand. Being induced to visit the prison more from a curiosity to see these convicts than any other, I stood in the shop where they were at work, for a good while; during which time they were both active and industrious at their work, and did not, as the others, gaze and stare at you, but unconcerned to all who looked upon them, pursued their employment. The keeper reports them to be quiet, industrious, and remarkable good workman for the time they had been at work, and a murmur of complaint is never heard to escape from them. Their conversation, when allowed with their fellow convicts, is to persuade them to an honest and holy life, and such is their desire to do good, that they are said to be delighted to have an opportunity of pointing out to their wicked companions the errors and frailities of life, and at the same time to shew a path to honesty and happiness on earth, and glory in heaven. The cruel and hard fortunes of these men, have inspired me with a high regard for their virtues, and caused me to blush for the state that has sentenced them to so mean and degraded a punishment. To see a holy man of God, for the crime of preaching the gospel to the Heathen, dragged from his home, and torn from the bosom of a young and interesting wife, (for such I am told is Mrs. Worcester) and cast in a prison, condemned to four years' labour among the outcasts of society, and detested felons, is a sight I had wished these eyes had been spared for the honor of my country, but to its disgrace I have witnessed all. What will the Christian American do, for the cause of Heaven, the Church, and the rights of every citizen loudly demands, what must be done.

For the Western Luminary.

Religious Instruction of People of Color.

Mr. Editor—There is an evil existing in our country, which I and many of your readers would be gratified you would treat of in your paper. It is the failure on the part of professors of religion generally, but especially of elders and pastors of churches, to give religious instruction to our coloured population. It is true many of them attend preaching, but the preacher, when he is addressing a congregation of white people, who are tolerably well informed, does not, and perhaps ought not, adapt his language to the capacity of his ignorant black hearers; but does that release him from the obligation of having meetings especially for them? and does it release the elders from endeavouring to get them to attend? and ought they not to hold prayer meetings, and sunday schools in their several neighbourhoods for the benefit of such as cannot attend the preaching. Whilst we are sending missionaries to the heathen abroad, may we not have to answer for the blood of millions who perish at our own doors.

African Colony of Liberia.

The African Repository for April, 1832, published in Washington City, gives sundry interesting extracts from despatches recently received from the Colony. They speak of its growing prosperity and influence, which will undoubtedly encourage the efforts of the friends of colonization. The large number of emigrants lately sent to Liberia, the expense of which has fallen on the American Colonization Society, will render it essential that its funds should be increased.

J. Mechlin, jun. Esq. the Society's Agent and Governor of the Colony, writes from Liberia, that on the 9th of December, a tract of land was ceded to the Society by the kings and head-men of Grand Cape Mount, which tract is situated on the shores of a lake, formerly the confluence of several large rivers, and is distant about ten miles from the sea; a fresh water river discharges itself into the lake, which is about 20 miles long and 10 wide, and the point of land formed by the junction is the ceded tract. The produce exported from Cape Mount is estimated at $60,000 or $70,000 per annum. The only condition of the grant is, that emigrants shall settle on the land, and establish schools for educating native children.

In a letter of January 25, Governor Mechlin mentions that he can receive at least 1000 emigrants the present year, provided lumber, shingles, nails, &c. sufficient to erect buildings for their accommodation, are shipped with the first and second expeditions.—The transportation of each emigrant should be fixed at $45, which would pay their transportation, and their subsistence six months after their arrival.

The new settlement at Cape Mount will require a military defence of two six-pounder field pieces, 300 muskets, with fixed ammunition for each, and several barrels of best gunpowder. Each settlement on the coast must have adequate means of defence.

A letter from Mr. John B. Russwurm, of Feb. 22, speaks favourably of Cape Mount. It is a place even at present of much trade. The trade between Liberia and Sierra Leone is increasing. Mr. Russwurm, who was educated at Bowdoin College, says he "wishes much that some rich friends in the United States would enable the Board to establish an English High School in the Colony. The Schools existing are but elementary."

Revival among the Baptists.—A letter from Mr. C. N. Waring, dated Monrovia, Dec. 24, 1831, states, that a work of grace began there in June, 1830, and lasted till the early part of 1831. It extended to Caldwell and Carey Town, a settlement of *re-captured* Africans. 100 have been added to the church in Monrovia. At Carey Town they have built a small house of worship, in which they meet regularly every Lord's day, and twice in the week for prayer. The revival continued with them more than a year. Monrovia may be said to be a Christian community, in Mr. Waring's opinion, for he says there is scarcely a family in it, that some one or the whole do not profess religion.—*Christian Watchman.*

Clerical Magistrates.—By a parliamentary paper it appears, that the total amount of unpaid magistrates is 5371; of which the clerical portion is 1354—a trifle more than one fourth of the entire magistracy; and as the parochial clergy in England do not exceed (we believe) 6000 individuals in the gross, it appears that nearly every fourth person in this country is a justice.—*London World.*

FOREIGN NEWS.

LATEST FROM EUROPE.

The Packet ship North America, Capt Macy, has arrived at New-York with European news to May 1st.

The cholera is declining in Paris, but seems to spread over the kingdom.

The following is from the London Record:

London, April 26.—The progress of the cholera at Paris continues to be the leading, and almost the only topic of foreign intelligence. The destroying angel has unsheathed his sword against that great city, with a fiercer indignation than has been exhibited against any other metropolis in Europe. The official returns of the deaths are not to be relied on. They include only the cases within the walls, and exclude the vast population of the suburbs and environs, where the work of death has been going on to a fearful extent. Various calculations have been published as to the actual number of those who have fallen a sacrifice to the plague. It has been variously stated at 22,000, and even as high as 30,000. To arrive at certainty on the subject is obviously impossible. By order of the Government, the funerals are conducted by night, and trenches instead of graves are dug for the reception of bodies, which are brought in cartloads to this melancholy place of sepulture. Such has been the mortality of late, that the Government has been obliged to employ the artillery horses for this service.

During the plague in London, the mortality never greatly exceeded 7,000 in one week, and the total number that fell in the course of six or eight months was about 70,000. In Paris the population is larger, amounting to upwards of 70,000, but the deaths have hitherto exceeded the number of those that happened during the same period in London.

In the midst of these frightful ravages, while death on his pale horse seems in Paris to be careering over that devoted city, we still look in vain for any national acknowledgement of God. The Archbishop of Paris has, indeed, ordered prayers to be offered in the Roman Catholic Churches for forty days, but this is the voluntary act of this prelate, and has not been adopted under the authority and sanction of the Government of the country.

The cholera is also spreading in the departments, having, contrary to all human calculations, first broken out, not on the frontiers, but in the heart of the metropolis.

The state of France is indeed appalling. Riots and insurrections are occurring almost every day in different parts of the country. The fires are again raging in several of the provinces, and the incendiaries are doubtless influenced by political motives.—Trade is necessarily deeply injured, and multitudes thrown out of employment, while, in the midst of all, we see no token of humiliation, no desire to bow before the hand that smites them, but on the contrary, the spirit of ungodliness seems to rise amidst the warring elements, and, while "they gnaw their tongues for pain," still they blaspheme the Almighty.

The example of a France ought to come home to every British heart. What gratitude do we feel for the merciful manner in which we have been dealt with as a nation! How signally does the Lord appear to have honored the prayers of his people, and the appointment of a National Fast! But let us rejoice with trembling and beware of those who would hurry us forward in the same career which seems to have conducted France to its present awful condition.

Cholera in England, April 28th.—London report of the day: Deaths 2, new cases 10; other parts, deaths 34, new cases 83. Total deaths 4565; cases 11,421. This does not include Ireland. Dublin, April 26.—Deaths 27, new cases 90. Cork, 25th—deaths 18, new cases 87. In Arklow, Nass, Ringsend, Glasnevin, Dunlavin, county Wicklow, New Castle, county Limeric and Stranorlaut, county Denegal, there were on the last day's return, 17 deaths and 23 new cases.

Insurrection at Pernambuco.—Pernambuco papers to the 21st ult. have been received at the office of the Salem Mercury, brought by the brig William, Capt. Conway. A revolutionary movement was made on the 15th, the object of which was to restore the government of the abdicated Don Pedro. The insurgents took possession of a fort which commands most of the town, and stationed themselves with artillery at several of the points. The government immediately collected a large force, and a rigorous contest commenced, which lasted for twenty-four hours, when the insurgents were defeated. Many horrible outrages were committed by the Brazilian mob upon such of the old Portugue as fell into their power. Insurrectionary movements in the country show the plot to have been extensive. The vessels in port were embargoed by the Government, and the William was the first that sailed. Many vessels in the harbor were crowded with Portuguese refuges. The foreign merchants had also taken the same refuge—the confidence of the whole being greatly increased by the presence of a British ship of war.—*Boston Transcript.*

The cholera is raging in Havre de Grace, and has been the death of a number of German emigrants from the borders of the Rhine who were on the point of sailing for America.

A smart shock of an earthquake was felt at Kingston on the 11th. Its direction was from South to North. "An awful noise, or rumbling attended it."

SUMMARY.

Melancholy Disaster.—On Saturday night last, the steam boat Hornet, in ascending the Ohio river, destined to Kenhawa, when about thirty-three miles above Maysville, encountered a heavy gale of wind, and almost instantaneously capsized. There were on board 12 cabin and 35 deck passengers, besides the persons belonging to the boat—nearly one half of whom were drowned. The Hornet righted a short time after the disaster, and was towed into the nearest port by the Guyandotte, Capt. Embree. The following is a list of the individuals lost by this melancholy event, so far as ascertained:

Of the boat's crew—Capt. Sullivan, Master; John Johnston, pilot, of Gallipolis; a sailer, of Cincinnati, and a black women, chamber-maid

Passengers.—Thos. Duvall, of Muskingum, Ohio; two French gentlemen, of New-Orleans; Mrs. Garrett, of Greenupsburg; Mr. Blackstone, of Guyandotte; a gentleman from Kingston; two slaves belonging to deck passengers; and 3 or 4 missing.—*Maysville Eagle, June 7.*

Great Freshet in Maine.—The Kennebec river, in Main was swollen, on the 22d ult. by recent rains, about four feet higher than during any previous freshet for sixty years. Immense destruction of property, of almost every description, has attended the flood. The river is represented to have been almost entirely covered, for many hours before it reached its maximum height; with mills, stores, bridges, barns, rafts, logs, shingles, &c. &c. A letter from Hallowell, dated on the evening of the 22d. states that "no less than *three* mills and *nine* bridges had passed that afternoon."—*Ib.*

Riot at Montreal.—A great riot has taken place in Montreal, which has resulted in the death of at least four persons. In Canada, the poll is kept open an indefinite time. A Mr. Bagg and a Mr. Tracy were candidates for a seat in the Colonial Legislature.—The contest had continued a fortnight with sometimes one candidate ahead and sometimes the other, until Saturday, when Mr. Bagg, the government candidate, who had been a day or two, four or five votes behind, got one ahead, and on account of the inclemency of the weather, on application of Mr B's friend, the poll was adjourned over to Monday. At this Mr. Tracy was very much enraged—issued the most inflammatory handbills—called upon his friends to resist—and finally, on Sunday the, populace were wrought up to madness, and the military were called upon to disperse them, in doing which four of Mr. Tracy's friends were killed.—*Rochester Observer.*

MARRIED—In this city, on Wednesday evening, the 30th ult. by the Rev. Robert Davidson, Mr. John B. L. Agnew, to Miss Sarah Ann Skidmore, daughter of the late Paul Skidmore, all of this city.

ECLECTIC INSTITUTE, LEXINGTON, KY.

THE next session of this Institution will commence on Monday, the 2d of July.

FACULTY FOR THE SUMMER SESSION.

Rev. B. O. Peers, Department of Moral and Mental Philosophy.
H. A. Griswold, Department of Mathematics.
H. H. Eaton, Department of Natural Sciences.
C. Metcalf, Pestalozzian Department.
D. Deacon, & B. B. Sayre, } Department of Ancient Languages and Belles Letters.

June 13, 1832.—50-6t.

LESLIE COMBS

INFOMS his clients that he has removed his Office to his corner brick house on Short-st. near the Bank of the United States.

Lex. June 6, 1832.—49-3w.

NEW GOODS.

THE subscriber is now receiving an extensive assortment of NEW GOODS purchased under favorable circumstances and on as good terms as any in Lexington, and which in part are as follows, viz.

Cloths, Cassimeres and Cassinetts,
Summer Cloth, Merino, Angola & Rouen Cassimere,
Brochell Beaverteen, Satteen,
Brown & grass-bleached Irish Linen, superior quality
Calicoes, Ginghams & Painted Muslins of all descriptions,
Domestic Cotton, Tickings and Drillings,
Table and Towel Diaper,
10-4 Irish sheeting, Marseilles Quilts,
A great variety of Marseilles and other vestings,
Bishop Lawn, Jaconet, Cambric and Swiss Muslins,
An elegant assortment of Gauze, Lace and other Ribbons,
A great variety of fancy Gauze Hdkfs,
Berlin, white and brown Linen Gloves,
Silk, Cotton and Worsted Hose and Half Hose.

HARDWARE & CUTLERY,

IN GREAT VARIETY, SUCH AS:

Casteel, mill, cross cut, pannel, and hand Saws,
Best Steelyards, drawing from 50 to 400 lbs.
Casteel Files assorted,
Braces and Bits, very *Cheap*,
Percussion and common gun and pistol Locks.
A complete assortment of Locks of all descriptions,
Spring window fastenings, a new article,
SADDLERY & Tools for workmen in great variety,
Pen-knives, &c. Bell-metal, Brass & Zinck Kettles,
A few sets of elegant gilt Tea China,
30 sets of English China 32 pieces,
100 doz. Cups and Saucers do.
A few sets dining China,
And a great variety of Liverpool and Queensware,
White Beaver, Silk and Fur Hats, black do,
Fine and common Palm-leaf and Leghorn Hats,
Ladies Leghorn and Dunstable Bonnets,
3000 pair of Men's, Women's, Misses', Boys' and Children's Shoes and Boots.

A CONSTANT SUPPLY OF

Philadelphia Calf Skins,

And a great variety of other articles too tedious to mention, all of which will be sold at the most reduced prices. Purchasers may find it to their interest to give me a call.

JOSEPH H. HARVEY.

Lex. June 6, 1832—49-tf

NEW GOODS.

The Subscribers are receiving their

Spring and Summer Goods;

AMONG WHICH ARE:

Cloths, Mexican and Rouen Mixtures;
New style Prints and Ginghams;
French Painted Muslins;
Mandarines;
Silks, and Silk Handerchiefs, of the latest and most fashionable style;
Bolting Cloths, Nos. 3, 4, 5, 6 and 7;
Canton Straw Matting for Carpeting;
1500 pieces Flowered PAPER for Rooms and Passages;
30 bbls. LOAF SUGAR, &c. &c. &c.

Country Merchants will be offered these goods on accommodating terms.

TILFORD & ANDERSON.

Lexington, April, 1832. 41-tf.

POETRY.

The Western Emigrant.

BY MRS. SIGOURNEY.

Amid those forest shades that proudly rear'd
Their unshorn beauty toward the favoring skies,
An axe rang sharply. There with vigorous arm
Wrought a bold emigrant, while by his side
His little son, with question and response,
Beguiled the toil.

"Boy, thou hast never seen
Such glorious trees, and when their giant trunks
Fall, how the firm earth groans. Rememberest thou
The mighty river on whose breast we sail'd
So many days on toward the setting sun?
Compared to that, our own Connecticut
Is but a creeping stream."

"Father, the brook
That by our door went singing, when I launch'd
My tiny boat with all the sportive boys,
When school was o'er, is dearer far to me
Than all those deep broad waters. To my eye
They are as strangers. And those little trees
My mother planted in the garden bound
Of our *first home*, from whence the fragrant peach
Fell in its ripening gold, was fairer sure
Than this dark forest shutting out the day."

"What, ho! my little girl,"—and with light step
A fairy creature hasted toward her sire,
And setting down the basket that contain'd
The noon's repast, look'd upward to his face
With sweet confiding smile.

"See, dearest, see
Yon bright wing'd paroquet, and hear the song
Of the gay red-bird echoing through the trees,
Making rich music. Didst thou ever hear
In far New-England such a mellow tone!"

"I had a robin that did take the crumbs
Each night and morning, and his chirping voice
Did make me joyful, as I went to tend
My snow-drops. I was always laughing there,
In that *first home*. I should be happier now,
Methinks, if I could find among these dells
The same fresh violets."

Slow Night drew on,
And round the rude hut of the Emigrant,
The wrathful spirit of the autumn storm
Spake bitter things. His wearied children slept,
And he, with head declin'd, sat listening long
To the swoln waters of the Illinois,
Dashing against their shores. Starting, he spake—

"Wife!—did I see thee brush away a tear?—
Say, was it so?—Thy heart was with the halls
Of thy nativity. Their sparkling lights,
Carpets and sofas, and admiring guests,
Befit thee better than these rugged walls
Of shapeless logs, and this lone hermit-home."
——'No—no!—All was so still around, methought,
Upon my ear that echoed hymn did steal,
Which, 'mid the church where erst we paid our vows,
So tuneful peal'd. But tenderly thy voice
Dissolved the illusion:"——and the gentle smile
Lighting her brow,—the fond caress that sooth'd
Her waking infant, reassurr'd his soul,
That wheresoe'er the pure affections dwell
And strike a healthful root, is happiness.
——Placid and grateful, to his rest he sank.—
But dreams, those wild magicians, which do play
Such pranks when Reason slumbers, tireless wrought
Their will with him. Up rose the busy mart
Of his own native city,—roof and spire
All glittering bright in Fancy's frost-work ray.
Forth came remembered forms—with curving neck
The steed his boyhood nurtur'd, proudly neighed—
The favored dog, exulting round his feet,
Frisk'd with shrill, joyous bark—familiar doors
Flew open—greeting hands with his were link'd
In Friendship's grasp—he heard the keen debate
From congregated haunts, where mind with mind
Doth blend and brighten—and till morning rov'd
'Mid the lov'd scenery of his father-land

For the Western Luminary.

Bible Stories for little Children.

NO 11.

Esau left his brother that same day, and went back to his own home. Jacob and his family slept a while at a city called Shalem. His sons became very angry with the men of that city, because one of them injured their sister, and two of them, (two of Jacob's sons I mean,) Simeon and Levi, took their servants, and killed all the men of Shalem. It was very wicked in them to kill *all* the men in a city, because *one* of them had done wrong, and Jacob was very much displeased with them, for doing so. I suppose Shalem was a very little city, or two persons could not have killed all the men in it. After this, the Lord told Jacob to go to Bethel, (the place where he set up a stone and poured oil on it,) and build an altar there, and offer sacrifices to God. Jacob did go; and there the Lord appeared to him again and blessed him, and told him his name should be Israel, and not Jacob. From Bethel, Israel went toward Hebron, where Isaac lived. Before he reached there, Rachel, his wife that he loved best, died. Just before she died, she had a son, which his father called Benjamin. Soon after Isaac came to Hebron, his father died, being a hundred and eighty years old—five years older than Abraham lived to be. The Bible tells us that Esau and Jacob buried their father—and from this, we suppose the brothers were living together at that time. But as they both had a great many cattle and sheep, they could not live well together—so Esau went and lived in a place called Mount Seir. Rachel had but two sons, Joseph and Benjamin. The Bible tells us that Israel loved Joseph best of all his children, and that he gave him a coat of many colors. I suppose such coats were thought to be very pretty then. When his brothers saw that there father loved him better than he did *them*, they hated him; and could not, or *would* not, speak peaceably to him. Joseph dreamed two dreams which he told to his brothers, and they hated him the more. He dreamed that he and his brothers were binding sheaves in the field; (sheaves are bundles of wheat or some other grain,) and that their sheaves made obeisance to his sheaf. He dreamed too, that the sun and moon and eleven stars made obeisance to him.—His brothers thought the meaning of these dreams was, that he should one day be greater than they, and should rule over them—so they hated him the more. After these things, when Joseph was just seventeen years old, his brothers being in a place a little way off, taking care of their cattle—his father told him to go and see how they did and come and tell him. When they saw Joseph, they said "the dreamer is coming—come let us kill him, and we will see what will become of his dreams." But Reuben his oldest brother, told them not to shed his blood, but put him into a pit, (a deep hole in the ground.) So they took off his coat of many colors, and put him into a pit, thinking he would die there—but Reuben meant to take him out, and carry him to his father. After a while, some Ishmaelites, (children of Ishmael,) came by there, going down to Egypt. Egypt is a country in the eastern part of Africa, near Canaan; which I have told you was in the western part of Asia. Joseph's brothers thought it would be better to sell him to these Ishmaelites than to kill him—so they took him out of the pit, and sold him for twenty pieces of silver. Then they killed a kid, and dipped his coat in its blood, and took it to his father, telling him they had found it. Israel knew the coat—he said "it is my son's coat, some wild beast has destroyed him, Joseph is without doubt torn in pieces." Then he rent or tore his clothes, which was often done by people in that country, when they were in sorrow, and put on sackcloth or mourning, and wept for his son. His children tried to comfort him—but he said "I will go down to the grave mourning." You will wonder that the children of a good man, could be so very wicked as Jacob's son's were; but good men have often had very wicked children and they do now. The Ishmaelites carried Joseph to Egypt and sold him to a man there, for a slave. But though Joseph was a slave in a strange land, there was one friend that did not leave him—that never leaves those that love Him—this was God. The Bible tells us the Lord was with Joseph in Egypt—and that his master was pleased with him, and made him ruler over his house, and over all that he had. But his master's wife was a very wicked woman; and she became angry with Joseph, and told his master a wrong story about him, which made him angry too. So he had Joseph bound with chains, and put in prison. But even there, the Lord blessed him, and the man who kept the prison was kind to him, and made him ruler over all those that were in prison with him. After this, Pharaoh the king of Egypt became angry with two of his servants, and sent them to the prison where Joseph was. One of these men had provided the drink for the king's table; and was called the chief butler—the other provided food for the king's table, and was called the chief baker. These two men both dreamed a dream the same night, that troubled them—and Joseph asked them why they were so sad. They fold him their dreams, and I will tell them to you. The chief butler dreamed there was a vine before him which had three branches—that it budded and blossomed and bore grapes—that he pressed the grapes into Pharaoh's cup and gave him the wine to drink. Wine is the juice of grapes. Joseph told him the meaning of this dream. God taught Joseph to do this, or he could not have done it. The three branches of the vine, he said, meant three days. In three days, the king should take the chief butler out of prison and he should serve the king as before. And Joseph said, "remember me, and ask Pharaoh to bring me out of this prison, for I have done nothing that they should put me in here." The chief baker then told *his* dream. He dreamed that he had three white baskets on his head—and in the upper basket were all kinds of baked meats for the king's table; and the birds came and ate the meats from the basket on his head. Joseph told him the three baskets meant three days. In three days the king should take him out of prison, and hang him on a tree—and the birds should eat his flesh. It was just so. In three days, the king took them both out of prison; the chief butler served him again and the chief baker was hung on a tree. Yet the chief butler forgot Joseph, and he was kept still in prison. There we must leave him till next week.

I. S. T.

Decision of Character.

Were I entrusted with the education of youth, I would early impress on them the importance of this quality. I would teach them, by practical lessons, its uses and advantages. I would plan out emergencies, in which I would call upon them to act promptly and decisively; and this I would repeat again and again, though they should decide and act wrong in every instance, till I had fully taught them to act with promptness and decision. Once acquired, the habit never would forsake them; and the judgment, matured by years, and corrected by experience, would lead them to exercise the habit rightly. I consider, indeed, a vacillating, temporising disposition of mind the cause of a large proportion of the evils in life, and of the ill success in business.

Look at the young man, just from the parent roof, and placed in a large city, surrounded by companions whose intercourse and examples he knows must be contaminating. If he is one of a decided character, he will readily form a determination to shun their society, and he escapes their fatal influence. If, unfortunately, he has not acquired the habit of deciding for himself; if he is awed by the fear of being thought different from his fellows, but is resolved not commit himself in all their excesses, what does he do? how does he act? and what is his fate! He mingles awhile in their more innocent pleasures; he sips the draught which they drain to the dregs; he enters only a little into dissipations into which they plunge; he dreads to be thought singular, and he goes half way with them, but he is all the while resolved to retrace his steps, when he can do so with honour.

The time at last comes when he must recede or advance; the decisive moment is at hand; now his fate must be determined; pleasure beckons him on, duty bids him go back; he hesitates which to obey; he faulters in his opinion; he doubts; he is still undecided;—he is lost.

A Wonderful Book.

We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we are apt to forget that it is not just like other books. But there is nothing in the world like it, or comparable to it.—The sun in the firmament is nothing to it, if it be really what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And at the same time look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you as good seed in good ground bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is that he should consult God; and the best turn that any book can do to its reader, is to refer him to the Bible.

Let us seek to know more of the Bible, but in doing so, let us remember, that however much we may add by study to our knowledge of the book, we have just so much true knowledge of God as we have love of him, and no more. Our continnal prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology may become holy love and holy obedience. This is the religion of eternity, and the religion of eternity is the only religion for us; for yet a few days, and we shall be in eternity.

Rome as it is.

From a Tour in Italy, by Miss Morton.

"I entered Rome with the persuasion that, at least externally, I should perceive some light from the glare of the French Revolution: but no: I found midnight—the grossest superstition, or absolute atheism—superstition every where externally exhibited—atheism, in conversation and in practice.

Transubstantiations, penance, purgatory, prayers for the dead, to the Virgin, invocation of saints, pilgrimages, auricular confession, indulgences, the worship of images, of pictures—sprinkling with holy water—relics—all the dogmas and ceremonies of the church.

The "Roman Catholic religion *is what it ever was.* As at the Reformation, men are still bound fast in fetters of iron; the whole is one universal and oppressive system of bondage—the fiction of purgatory every where in full power. I heard, at their high festival sermons, in which the method of God's salvation by faith in Christ, justification 'by faith alone,' was never once hinted at; man was still left far from God, uncertain whether he could work enough to be accepted: or he was instructed that, if he practised certain ceremonies, did certain works of charity, he would be so."

After mentioning the cradle, swaddling bands of our Lord, with other lying relics exhibited at Rome during Christmas, the writer proceeds, "I am sure any of my Christian friends, casting an eye on this would say, 'Tis strange you can mention such folly.' Ah! but millions of my fellow-creatures are thus deluded! Millions, thus kept from seeking justification by Christ alone, seek to be justified by those follies, and by their own worthless works.

"And it must likewise be remembered, that all these are probably fictitious relics. Little did I think to see actually brought before my eyes, that of which Claudius of Turin (one of their own bishops) speaks, when he says, controverting the worship of the cross, 'If we are allowed to adore the works of men, if the cross ought to be adored because Christ was nailed to it—for the same reason we ought to adore mangers because he was laid in one; and swaddling bands, because he was wrapped in them.' The heads of the church approved the reasoning, and a fictitious swaddling band is worshipped; and I saw the cradle (likewise fictitious) *adored* in high pontifical mass, on Christman eve, 1828, at Santa Maria Maggiore."

Mummery, vs. Christianity.

Last Tuesday the Roman Catholic Synod of Philadelphia, met in Saint Mary's Church. We dropped in a few moments, during the early part of the meeting, to look on the divinations of the trapped and trapping priests. At the time of our entrance, the organ was sounding in *unison* with some twenty discordant voices, emanating from bodies which were decked, we presume, in the robes recently imported by Mr. Hughes, from the Pope and Bull manufactory at Rome. During our stay, which was by no means prolonged, the Pontifical cap, freshly gilded and perfumed, was put on the occupit of the Right Reverend Bishop Kendrick, who, seating himself quite conspicuously on an Italian chair in the midst of his fellows, chanted most vehemently in Latin, no doubt to the edification of one-tenth of those present—by the way, a *very* small congregation for a Christian service. Before this scene was closed, we were so disgusted as to be forced to leave, which we did, with a prayer that the Being who has brought this fair country through the yoke of political oppresion, may ever hold her free from the iron domination of an Ecclesiastical hierachy.—*Philadelphia World, May* 19.

From the "*Sumacher Durpun,*" a weekly newspaper published in Serampore, India, and received by the Editor of the "Philadelphian."

Indian News.

Suffering from the Storm at Cuttack.

Mr. Ricketts, the magistrate at Balasore, has given in the English papers of the Presidency an account of the frightful storm which recently desolated the districts of Cuttack and Balasore.

He states, that the gale commenced on the morning of the 31st October, increased during the day, and from 6 to 9 P. M. blew a perfect hurricane; a dead calm then came on for about 20 minutes; after which the storm recommenced from the opposite quarter and continued with undiminished fury till midnight, when it gradually died away. The doors of Mr. Ricketts' house were burst open, and blew away; all the native huts were unroofed, the greater part blown down, and the inmates, men, women and children, left without shelter. Twenty-one persons were killed in Balasore by the falling of houses.

The sea rose full *twenty* feet higher than usual, and rushed in a torrent, so that from the Subunreka to the Dumrah river, the whole country was inundated as far as ten miles from the coat. Between Jagernath and Bustch the torrent passed *over* the high Jagernath road where it is eight miles from the coast, and raised several feet above the level of the surrounding country. On one estate, a little distance from Balasore, out of 300 inhabitants only *thirteen* survive. On another, the number drowned was 281; on a third, no fewer than 768 persons perished. Some of the survivors were carried seven miles on tress and choppers, and landed on the Jagernath road. The number of lives lost in the district of Balasore may be about 15,000, including women and children. The number of those who require assistance is not less.

Sayings for Farmers.

BY DR. FRANKLIN.

Sloth, like rust, consumes faster than the labor wears, whilst the used key is always bright.

Dost thou love life? Then do not squander *time*, for that is the stuff life is made of.

The sleeping fox catches no poultry.

He that rises late must trot all day, and shall scarce overtake *his business* at night.

He that lives upon hope, will die fainting; industry need not wish.

There are no gains without pains.

At the working man's house hunger looks in but never enters.

Plough deep while sluggards sleep,
And you shall have corn to sell or keep.

One *to-day* is worth two *to-morrows.*

Handle your tools without mittens; as a cat in gloves catches no mice.

He that by the plough would thrive,
Himself must either hold or drive.

The eye of a master will do more work than both his hands. Not to oversee workmen is to leave them your purse open.

A little neglect may breed a great mischief; for want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of a horse the rider was lost.

A fat kitchen makes a lean will.

If you would be rich, think of *saving* as well as getting.

What maintains one vice would bring up two children.

Beware of little *expenses*: a small leak will sink a great ship.

If you would know the want of money, go and try to borrow some: for he that goes a borrowing goes a sorrowing.

Pride is as loud a beggar as want, and a great deal more saucy.

Pride breakfasted with plenty, dined with poverty, and supped with infamy.

Lying rides on debt's back.

It is hard for an empty bag to stand upright.

Creditors have better memories than debtors.

For age and want save what you may.
No morning's sun lasts the whole day.

Rather go to bed supperless than rise in debt.

If you do not hear reason, she will surely rap your knuckles.

He that hath a trade hath an estate; and he that hath a calling hath a place of profit and honor.

A ploughman on his legs is higher than a gentleman on his knees.

A calculator, having nothing else to do has discovered that 40 year old snuff takers have wasted two years in tickling their noses, and two more in blowing them.

MERCHANT TAILORS'
FASHIONABLE STORE
Cheapside, No. 2. Lexington.

Williams & Wilson,

HAVE just received and are now opening, a new style and splendid assortment of

SPRING & SUMMER GOODS,

carefully selected by one of the firm, from the cities of New-York and Philadelphia, by the latest fashionable pattern cards from Paris and London:

CONSISTING OF

Blue, Black, Brown, Olive, Forrest Green, Invisible Green, Bronze, Plumb, Mulberry, Claret, Coffee Brown, Oxford Mixed, Steel Mixed, CLOTHS. Also, a splendid variety of Single and Double Milled CASSIMEERS, of every corresponding colour suitable to the shade of the cloths; New style summer Cloths of various grades and colours; fancy satin checked linen Drilling, Stockinett, vincent Card Merino, &c.; Superior style of Vestings, Gold and Silver tinseled; English silk Vestiing; fancy figured Silks, plain, black, brown, olive, &c.; variety of fashionable satin striped Mersailles; plain and fancy satin trimmed Stocks; Gloves; Cravats; Shirts; Dickeys; Collars; Pocket Handkerchiefs; Suspenders; Hose and Half-Hose; and a variety of other tasty and fashionable articles too numerous to mention.

All of which they will sell on the very lowest terms for cash.—They pledge themselves that their work shall be executed in a manner and style not inferior to any in the United States, as they have personally received and made arrangements to receive all the advantages of the style and taste of the Eastern Cities. They return their thanks for the liberal patronage they have received, and solicit their friends to call and examine for themselves. All orders from a distance thankfully received and promptly attended to. Also for the trade, they will keep a full assortment of trimmings to sell at the lowest wholesale rate. Employers wishing to obtain A. F. Saguez's patent system of cutting, from New York, can obtain it of us, as we are his agents.

Latest Fashions just received.

Lex. April 17—42-tf.

FOR SALE---A Farm,

CONTAINING *two hundred and fifty acres* of land, lying on the bottom of the Ohio River, five miles below the Mouth of Big Sandy, Greenup County, Ky. on which there is a good dwelling house and barn, and other necessary buildings; a good apple orchard; and one hundred acres in a good state of cultivation.

Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JAMES POAGE.

Greenup County, Ky. April 17th, 1832.—43-tf.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-3m

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER.

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

N. B. First quality Buck skins for sale, suitable for Printer's Ball covers, and gentlemen's riding drawers.

VAN DOREN'S
COLLEGIATE INSTITUTE
FOR YOUNG LADIES.

THE Rev. I. Van Doren, the senior Principal of the Brooklyn Collegiate Institute, and Lady, intend removing to Lexington in May, for the purpose of associating themselves with the present Principal and Teachers of this Institution.

In so doing, they design making the Institute established in Lexington as *permanent* and as desirable as the parent Institution, opposite the city of N. York, which they have left in *full operation*, under the charge of one of its former Principals.

The Messrs. Van Doren have taken a lease upon the spacious mansion of Mrs. Hart, for the accommodation of the family and pupils. The extensive pleasure grounds, included in the campus and garden attached to the building, afford all that retirement and variety in recreation and exercise so desirable for young ladies, while engaged in their literary pursuits.

The course of studies is full and extensive, embracing a judicious selection of all the English, Scientific, Classical and Ornamental branches taught in our Universities and Colleges, which belong to a lady's education.

The School Halls are furnished in the style of a parlour, where neatness, amiability and propriety of manners and conversation will ever be enforced and inculcated.

Instruction in Vocal Music and Calisthenics is given to all the pupils free of expense. The value of the Calisthenic exercises is yet to be appreciated in this section of our country; for we are persuaded from experience, and the universal testimony of the first schools in Europe, that when *understood*, every parent will adopt them, who considers *the health and vigor* both of the *body and mind*, connected with the ease and elegance of their daughters' manners, an object worthy of their attention.

TERMS.

Board, furnished rooms, pew rent, bed and bedding, lights and fuel in school, lecture and bed rooms,	$40 per qr.
Tuition in French, Spanish and Italian, each	10
Latin and Greek,	6
Music, On Piano,	15
Music, On Guitar,	"
Music, On Harp,	20
Use of instruments,	3
Drawing and painting, (in water or oil colors,)	10
Tuition in the Junior Department,	6
" " Senior Department, including all the literary branches,	10

No extra charge for the use of Globes, Maps, Charts, and other school apparatus. A deduction is made when a parent or guardian places three or more pupils in the Institute at the same time.

All payments made quarterly *in advance.*

Parents are at liberty to withdraw their daughters whenever dissatisfied.

The Anniversary of the Institute is held on the last Thursday of July, when diplomas, bearing the signatures of all their teachers and classmates, will be awarded to such as have completed the course of studies; and gold medals presented for superiority in scholarship, amiability, &c.—Upon these occasions, there will be a public oration upon female education, in connection with other appropriate exercises.

Mr. and Mrs. Van Doren presume, from their long experience as associate Principals in one of the most extensive and well established female boarding-schools in the Union, that all reasonable expectations of parents and guardians, placing young ladies under their care, will be fully realized.

The City of Lexington stands preeminent among all the towns in the Western States, as affording superior literary as well as local advantages, for the education of youth. Containing as it does, established institutions of the highest respectability, both ladies and gentlemen, no parent can fail to secure some from the many, that will not only promise, but insure satisfaction.

Further particulars may be known at the Institute, or by letters addressed to the Principals.

ISAAC VAN DOREN, A. M.
L. HALSEY VAN DOREN, A. B.
Principals.

Reference may also be made to the following gentlemen of this City.

Rev. B. B. Smith, D. D. | Hon. H. Clay,
Rev. B. O. Peers, | Jno. W. Hunt, Esq.
Rev. R. Davidson, | Thomas Smith, Esq.
Dr. Cook, Dr. Dudley, Dr. Short, Dr. Yandell, } Professors in Transylvania University.

Lexington, May 2—44-tf.

Albany Temperance House.

N. SAFFORD,

Late of Oneida Temperance House, Utica.

HAS taken the spacious and convenient building in the city of Albany, known as the Albany Temperance House, and belonging to E. C. Delavan. It is situated on the corner of North Market and Steuben street, a short distance north of the Post Office. The house will continue to be conducted on the principles of that great reformation which is blessing our land; and the friends of these principles are requested to patronise the house, so long as its accommodations are such as to entitle it to their patronage.

For evidences of his fitness to take charge of an establishment which has such an important connexion with the interest of the cause of Temperance, he is permitted to refer to the following gentlemen. Utica—Spencer Kellogg, William Clarke, A. B. Johnson, Samuel Stocking, William H. Maynard, Nicholas Devereux. Peterboro'—Gerrit Smith. Rochester Ashley Samson, Evard Peck, J. K. Livingston.—Albany—Williard & Hurlbut, Smith & Porter.

N. B. Mr. Safford would inform the public that his successor in the Oneida Temperance House, is Capt. J. M. Ropes, a gentleman every way qualified to sustain the character and extend the respectability of the establishment.

Albany, N. Y. April 23, 1832.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange f goods.

G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable with the year,—or *Two Dollars*, if paid in advance, or within first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy grat[illegible]

☞All communications must be post paid, exc[illegible]pt lette[illegible] from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to the[illegible] without charge.

☞Advertisement[illegible] inserted at the us[illegible]al rates.